695 The following are some of the principal kinds:

694 A man is accused of murder. He will first have to be seized; if that is impossible, it does not much matter. Since 672 members of the tribe stick together, another man will be 619 seized, no matter whom. If this cannot be done, the Fan may 682 even take a man belonging to another tribe, who will be kept prisoner until his family and tribe, taking up the cudgels in their turn, capture either the culprit or a member of the culprit's tribe. One can see to what degree such solidarity may lead to retaliation.

695 Once a man has been caught, guilty or not, he undergoes one of the following tests:

682 The dzismébiân is the eye ordeal. A person is brought before the chief, gagged and with his head pulled back. The practitioner takes a little pot made from the hard shell of a [278] small gourd called ngon, which is filled with a certain liquid consisting of vegetable poisons with an atropine base. The presumed culprit has the right -- and often takes advantage of it -- to require his own totem to be dipped in the liquid. The contents of the pot are then poured into his eye. If the eye stays in its socket, the man is innocent; if the eye is destroyed or raised out of the socket, he is guilty. (1) In the latter case

[171] 1. The same test occurs among the Bangala and Barundi.

he is immediately killed by a knife stroke. He may nevertheless ask to drink the test poison, provided that he is buying back his life for the first time. This is often permitted.

A second and more generally used ordeal is the following, called médzim mé ne ayôn, burning water. [561]

The practitioner boils water in a pot. When it comes to a boil, he throws in a wire ring, and the presumed culprit must retrieve it without burning himself; if his hand is injured, he is declared guilty, but if not, he is adjudged innocent and is dismissed. In such a case, the plaintiff himself is punished and must drink the test poison. The accused man has the right to